

*CONSCIOUS SPIRIT MANIFESTS ITSELF IN HUMANS
THROUGH TANGIBLE HEART PULSATIONS AND
ACTIVATES PRIMARY AND SECONDARY
PERCEPTUAL SYSTEMS*

Tina Lindhard, International University of Professional Studies

This article provides a spiritual understanding of our nature, which rests on five premises or postulates: (a) mesoderm is not a limiting skin but a layer that simultaneously creates space and connects (1); (b) mesoderm is the basis from which the notochord (made of three-dimensional meso tissue) and the major structural components and organs of the inner body arise (2). As the notochord underlies and induces, or patterns the development of the CNS made of neuroectoderm (3; 4; 5; 6; 7; 8), the meso layer gives rise to primary and secondary aspects; (c) these different aspects or layers are associated with primary and secondary perceptual systems; (d) pulsation is *the underlying core principle and property of universal existence, cosmic existence and local existence* (Arka, in 9), and (e) in its manifesting form, *“the essential nature of the Lord is perpetual spanda (creative pulsation)...or creative power* (10, p.10). Here, the ‘Lord’ is also described as Spirit, or Conscious Spirit, of which each living entity is an expression.

Building on the first three premises presented previously (11), here I suggest that as mesoderm creates space and connects and the pulsating heart **produces rhythm or waves, together they may form a spatiotemporal foundation** from which the body of the embryo unfolds in time measured in 60 heart pulsations or seconds per minute. This development probably creates a dynamic, interconnected inner universe where there is a possible correlational and/or developmental relationship “between systems, layers, structures, levels of mind consciousness and Freud’s model of the mind” (11, fig. 1, 1788).

Elucidation of these proposals

During our embryogenesis, the notochord, which is an outgrowth of the primal streak, a mid-line cranial-caudal, left-right ordering principle (12; 13), is made of mesoderm tissue and induces the formation of the neural plate, which then folds into the neural tube, which gives rise to the CNS, including the neural part of the brain (3; 4; 5; 6; 7; 8). This development **indicates mesoderm is primary**. In keeping with Blechschmidt, van der Wal (1) maintains the term mesoderm creates a confusion of perception as it is not a limiting skin, but **an inner layer that “creates space and connects at the same time”** (p. 42). As well as the notochord, mesoderm gives rise to the voluntary and involuntary muscles involved with work, actions, and behavior, and the major structural components and organs of the body involved in bodily dynamics and functioning (14, 15). On the other hand, the CNS comprises the spinal nervous system, the three brain vesicles, 5 secondary brain vesicles, and the prefrontal cortex (PFC) that continues to develop until the individual reaches young adulthood (16).

From a systems point of view, our early ‘inner’ bodily development and the neural system possibly unfold concomitantly, where the heart system, which develops first, is the link which turns these aspects, genes, and the environment into a dynamic system, which unfolds in time. Blood is the first functional differentiation of the mesoderm in the ectocyst (placenta), and it acts as a form of “liquid connective tissue” (17, Introduction) which links the mesoderm of the ectocyst with the mesoderm of the endocyst (germinal disc). Simplistically, blood runs in capillaries from the metabolic periphery of the trophoblast via the body stalk to the cranial end of the bi-laminar germinal disc where it turns around and runs back through other capillaries. This central cranial point takes on a “rhythmical character (which) is the first indication of the origin of the heart” (1, p. 44). After the genesis of the heart area, one can observe many developmental processes within the germinal disk, the most essential of these is the start of inward growth at the caudal end of the embryo (1).

The understanding presented is coherent with the view:

“Pulsation is the underlying core principle and property of universal existence, cosmic existence and local existence” (Arka, in 9). This premise implies that all entities are pulsating, from tiny elementary particles to giant galaxies.

In Its manifesting form, ***“the essential nature of the Lord is perpetual spanda (creative pulsation). He is never without spanda. Some hold that the Highest Reality is without any activity whatsoever. But in such a case, the Highest Reality, being devoid of activity, all this (i.e. the universe) will be without a lord or Creative Power”*** (10, p. 10).

What is unique, is nontangible pulsation becomes tangible through the heart (Arka, in 9) in humans and other animals, suggesting in *them*, ***the Highest Reality or Conscious Spirit is incarnating tangibly into matter through the pulsating heart as a creative power or force.***

During human embryogenesis, the primary heart made of mesoderm descends in a way that resembles a triple helix (18) or a *curve in three-dimensional space* and seems to repeat “the evolution of the cardiac morphology, which occurred in millions of years from worms to mammals” (19, p. 562). This development appears to mirror the inward growth at the caudal end of the embryo, which forms a long cylindrical structure that might recapitulate the earliest event in the transition from invertebrates to vertebrate forms; a transition that occurred at least six hundred million years ago. As stated, the transitory rod-like notochord is the progenitor of the vertebral column (see 20, for further discussion), which induces the formation of the CNS.

The folding of the heart and the concomitant development of the vertebral column suggests we need to look at the development of the body as a dynamic, interconnected system if we want to discover what lies hidden behind the visible components and, at the same time, unites them.

Neural plasticity “can be defined as the ability of the nervous system to change its activity in response to intrinsic or extrinsic stimuli by reorganizing its structure, functions, or connections” (21, abstract). However, it is realized now that there are multiple forms of plasticity indicating a possible interconnection between functional-structural synaptic plasticity and behavior (21) and possibly cognitive processes, including our choices. Morphometric studies show that synaptogenesis in the PFC continues postnatally until toddlerhood in humans and then an extended period of synapse elimination (called pruning) follows, which normally lasts beyond puberty. During this time, youngsters learn to orientate themselves socially based on emotional value computation, inhibition of behavior and acquisition and generation of rule (22). Although we know the PFC is concerned with the “temporal organization of behavior, speech, and reasoning”, which are supported by three other cognitive functions concerned with “active short-term memory (working memory), preparatory action set, and the control of interference” (23, p. 905), concerned with the expression and control of emotional and instinctual behaviors, it appears we might not know exactly what is being overwritten and pruned.

Lindhard (11) suggests that we have a primary and secondary way of knowing or obtaining information. The first involves essential receptors linked to the contents of the mesoderm layer, which gives rise to the possibility of a body-based awareness based on touch, known as ‘haptic touch’ (24; 25). Cutaneous touch, on the other hand, develops when the receptors in the skin

join with their neural connections in the cortex: a “system (that) isn’t developed until the third trimester of pregnancy” (Davis in 26, Fetal development, para 1). As the organs and muscular structures develop before the third trimester, bodily-based awareness might be earlier than cutaneous touch, which makes Lindhard (11) suggest we are first ‘feeling or sentient beings’. This way of knowing is direct, whereas the information we receive through our senses tied to the neural system is of a different order, indicating that consciousness might have different levels, thinking mind consciousness and a feeling-heart-mind consciousness. This proposition is consistent with the Theory of the 6 Main Levels of Consciousness where other levels are also mentioned (26). It is also possible we experience other vestigial senses which might be related to abilities subsumed under Extra Sensory Perception (ESP) before we rely on the secondary senses (11), which come into play after birth when we start relating to the exterior world. If this secondary perception system then becomes reinforced through rewarding the toddler for certain goal-directed behaviors and not for others, the primary perception system, related to body awareness may be ‘pruned’. We must also remember that our Western education favors thinking and book learning, which is now being overtaken by screen learning. This secondary way of relating to the world gives rise to our perception that we are thinking beings who are separate from nature, and other living beings.

Through certain heart-based meditational practices, such as Prayer of the Heart and the Intuitive Meditation Method (27), the practitioner can start opening to the heart, including the deeper mesoderm layer again. This enables the ‘I-ego-awareness identity’ of people to reconnect with their source (Conscious Spirit) through the heart. Through feeling, also referred to as the felt sense (28), and by humbling the ego and connecting emotionally through the heart, intuitive insights arrive spontaneous (Arka private correspondence, 4 March, 2021), which enables the person to receive guidance in their lives. This ability can be cultivated further over time and unfolds in various ways depending on the individual’s inherent talents and gifts. The regaining of our primary perceptions system has many implications related to our physical, mental and spiritual wellbeing as well as opening us to a view of reality which goes beyond the material.

The perspective presented proposes we are unique expressions of Higher Reality or Conscious Spirit who are living in a time-bound body. Consequently, we, as individual souls, are a fragment of that entity, and we participate in its nature, a position known as qualified monism. We are also capable of discovering our true Self through inner exploration, experiences, and embryology, as well as recognizing the inherent underlying Spiritual nature of all other beings.

As such, the living ‘entities’ we see outside of us are of the same essence as our Self. Spirit, as an underlying Being and Omniscient Intelligence, is both imminent in all of Nature,

and beyond; each entity is unique but at the same time an expression of the ONE.

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